THE CHRISTIANS MAP OF THE WORLD:

Drawne at the solmne Funerals of Mr. *Henry Chitting* Esquire, Chester-Herauld at Armes, interred *January* 11. *Anno Domini* 1637.

By
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Author of "Scintilla Altaris."

Sic *ut* *olim.*
pulcherim
nunc *a* *quòndam.*

Fracta licèt, lætabuntur:

The heart of the wise is in the house of mourning, but the heart of fooles is in the house of mirth. Eccles 7 6.

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BRITISH MUSEUM

TO THE

UPRIGHT PATRON

both of Laws and Learning,

the Right Honourable *Thomas* Lord *Coventry*, Baron of *Aylsborough*, Lord Keeper of the great Seale of *England*, and one of his Majesties most honorable Privie Councell: The Felicity of both Worlds.

GREAT LORD,

THese are a *Widdowes teares, vouchsafe your wonted eye; Elegies extorted forth by the sad Relict of Master* Henry Chitting: *I had else no purpose thus to feed the surfeter, as little desire as desert for Printing; And therefore here my penne (as for the most part, man) comes into the dangerous world, first crying, lamenting common frailty in a private losse; indeed such blackes best suit this season of* * *humiliation. For though our bloody waters (thankes bee to God) are well!*

* Printed in Lent, the Plague not altogether ceased in this Kingdome.

well abated, yet still our Rachel *mournes, the Pro-*
Micah 6 9. *phets rod still cryes unto the City, and to the Coun-*
try also; both sicknesses of body and security of
minds, call loud enough for cautions of mortality:
one, through the wealth and pleasures of the world,
perswading us of Tabernacles heer; The other by
the downefall of many round about us, bidding us
build on a more firme foundation. None knowing
how soone the lot of Jonah *may fall upon their heads,*
Gen. 18. 1. *it becomes us all (like* Abraham*) to be oft sitting*
in the dore of our tents, i. Cogitantes de Egressu,
thinking of our dissolution and more permanent
provision: and in this Christian-Map *you have*
the means of both, both worlds delineated, compared,
motives and directions for the better choyce. I
confesse, an ordinary, but a needfull subject, drest
like a childe of sorrow and my busie charge; plaine
and serious, without either descant or embellish-
ment: Such as it is (with the Authour) is your
Honors prostrate; Importunity brings it * *abroad,*
* Yet not to travell far, but so printed, visits but some few friends, whose love, I hope, wilcover the Errata.
Gratitude, to your Lordship; and theres magnanimi-
ty in accepting small things, as well as in conferring
great, your Lordship both waies known innobled. I am
not ignorant how that the graveſt Pauls *and learned*
Gamaliels *of the times ambiat your Noble Patro-*
nage; enough to argue it presumption in the younger
Timothys *(to erect such great gates to their little*
Cities, as your prefixed Name) but that tis knowne
1 Tim. 4. 12. *as well, your equall goodnesse (tutord by Saint* Paul*)*
countenanceth

countenanceth virtue in all ages; and for mine owne part (I confesse) of all ill manners I most decline ingratitude: Pardon then well-affected Zaches though they clime a little to have a sight of virtue, suffer us engag'd spectators, to behold your brightnes, as wel as to enjoy your influence: stars lose not of their height or luster, for the gazers meanenesse; nay, oft have I seene an humble Valley grace a stately Mountaine: nor will a Deaths-head spoyle a Christian feast, any more than those old Macedonian Banquets. Yet this I serve up here (Right Honorable) not as a Philips Monitor (I know your zeale needs no remembrancer) but as the Poets congratulator, Qui monet ut facias quod jam facis, &c.* Your exemplary piety, like that noble Arimathæan (building the Sepulcher in the Garden) ruminates these Noviſſima, even in the midst of earthly happinesse; and in the throng of all your stately cares, finds opportunities of retird devotions: mongst which at any time, if a favourable eie but second the encouragement of your gracious eare, these Funeralls may haply prove my studies Natalitialls; and future time give the world better Testimony of his thankfulnes, who in the mean while, is at his prayers for your Honours, Stocke and Branches, Vine and Olive-plants; that you may all bee happy with the dew of Heaven, and fatnesse of the Earth. Tis the dayly apprecation of

* Qui ingratum omnia dixerit.

* ipse monendo laudat, & hortatu comprobat acta suo. Ovid. Matth. 27. 57.

Your Lordships humble votary
and unfeigned Honourer.

From your Islington
Feb. 19. 1637.

EDWARD SPARKE.

THE CHRISTIANS MAP OF THE WORLD:

Drawne at the ſolemne Funeralls of Mr. *Henry Chitting* Eſquire, Cheſter-Herauld at Armes, interred *Ian.* 11, *Anno Dom.* 1637.

OMNIS dies, omnis hora, quam nihil ſumus oſtendit, &c. Every day, you ſee, nay, every houre (ſaies *Seneca*) ſhewes us what a Nothing wee are, and by ſome freſh argument or other puts us in minde of our forgot mortality: had not each *Day enough of its owne griefe*, this could ſupply the reſt, we could now lend our neighbours teares, but that (I feare) common calamities have already ſtord them; ſtord them with ſuch ſad ſpectacles as lieth before us: ſuch indeed for frailenesſe, but ſeldome (I thinke) ſuch for goodneſſe: one thats Text enough for a diſcourſe, were it as long as Saint *Pauls* Sermon, *Act.* 20. but that, here, double modeſty prohibits Panegyricks; and

Libro de brev. vitæ.

The occaſionall Preface.

Acts 20 7.

and you know funerall Sermons are not so much to glorifie the dead, as edifie the living: and therefore wee will take another Text, whereof yet Hee shall be the Comment, while wee the Applicatours: and that is written in the thirteenth Chapter of Saint *Paul* to the *Hebrewes* and the fourteenth verse.

Text. Heb. 13. verse 14.

Wee have heer no continuing Citty, but wee seeke (or looke for) one to come.

THat Wise observer of a Time for all things *Eccles.* 3. tells us of a *tempus nascendi*, a time to be borne, and *tempus moriendi*, of a time to die, but not so much as mentioneth *tempus vivendi*, any time at all to live; Man having indeed no certainty of that, but passing from his proper to the common Mother (from the grave of the wombe, to the wombe of the grave) as swift as either ship or shuttle, winde or arrow; like [a] *Iobs* Poast, having ever one Citty to leave, an other to make toward, none to abide in, οὐ γὰρ ἔχομεν, &c. *For wee have heere no continuing Citty.*

Eccles. 3.

a Iob 9. 25.

But ere we enter this same City, let us look a little on the gate of it, this word [b] *For*: 'twill bring us better acquainted with the context, and, as a Porter open to us the dores of this building. It is *particula rationalis*, say the Schooles: *For*, is commonly a relative particle, whersoere prefixt, speaking those words a reason of precedent matter: and so indeed tis heere; Saint [c] *Paul* now taking his farewel of the *Hebrewes* (as I may make him the Author with more Seconds than

b The context in the particle For.

c Vide Parei præfat. in Comment super Hebræos.

than opponents.) The Apostle, I say, in this last chapter of his Epistle, legacieth many pious duties to their practice (enforcing all his documents with reasons.)

As in the first place [d] Hospitality, τῆς φιλοξενίας μὴ ἐπιλαν-θάνεσθε. verse. 2. *bee not forgetfull to lodge strangers* (saies hee) For *thereby some have entertained Angels.* d Hospitality. verse 2.

Next loyalty in [e] wedlocke, inviolation of the nuptiall bed, vers. 4. *Marriage is honourable, &c. but whoremongers and adulterers God will judge.* e Chastity. v 4

Thirdly, [f] contentednesse with any estate, vers. 5. ἀρκούμενοι τοῖς παροῦσιν, *be content with those things that you have*, For *God hath said it, I will never leave thee nor forsake thee.* f Content. v 5

Fourthly, [g] perseverance in religion, v. 9 *be not carried about with divers and strange doctrines* (saies hee) For *tis a good thing the heart be stablished with grace.* g Constancy. verse 9.

Lastly, [h] patience and humility in the 13. verse, ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, *Let us goe forth out of the campe bearing his reproach, for wee have here, &c.* As much as if he had said, Christ (like that sin-offering burnt without the campe, *Lev.* 6) suffred without the gate (i.) most ignominiously for place and manner; let not us Christians therefore wanton out our lives in Tents of pleasure, but follow such a Master out of the City (i.) *conversationem mundi exeamus*: relinquish we our carnal conversation, not fashioning our selves according to this world; a world that ascertaines us of nothing but of our uncertainty, a *non habemus*, *here no continuing City*: tis fit then wee thinke of an abode elsewhere, it becomes discarded [k] Stewards to provide them, each imitate that wise one in the Gospell, purchase you a perpetuity, either by such doing good, or patient suffering ill (no matter wch way God

h Patience. v. 13

Levit. 6 36.

i *Ecolampadius in locum.*

k *Luk.* 16 8.

παραμονὴ

God bring us to Heaven) and come the worst, wee know Christs Thornes were platted into a Crowne, that [l] *if wee suffer we shall also raigne with him.* Let the world build on sand, while hee is our Rocke wee cannot want an house shall stand eternall in the Heavens, *a City, whose Builder and Maker is God*: and this is it we looke for, That we long for *futuram expectamus*; *Text*.

l 2 Tim 2 12.

Text.

But because sorrow, I know, is a passion loves no prefacing, I will forthwith spread my mantle and divide these waters; and then heeres at one side, *Mundi indigentia*, Earths inhospitality, *Non habemus*, *here no continuing City*: at the other, *Cœli sufficientia*, Heavens all-sufficiency, *futuram expectamus*, *wee looke for one.* Which two parts, I may expresse, as [m] the Philosopher of old his two Sciences Rhetorick and Logick: the world appeares here *pugna contracta*, as with a clinched fist, readier to give a blow than a benefit, a very withered *Icroboam*, whose hand is shortned that it cannot helpe, not helpe us to a continuing Citty, οὐ γὰρ ἔχομεν; *here wee have none.* But the tother is *Manus Expansa*, the open hand of Heaven, fuller of assistances and blessings, than all Rhetorick can delineat, τὴν μέλλουσαν ἐπιζητοῦμεν. Indeed this Text is the *Christians Map of the World*; consisting likewise of that [n] paire of Globes Cœlestiall and Terrestriall: Globes (I say) not Cosmographicall, but Theologicall; one of them not so much discovering the rarities of Earth, and flourishing Cities of the world, as demonstrating the vanity and emptinesse thereof, and that there is no continuing City in it: The tother not so much teaching us the motion of the Starres, and walking unto Heaven with a staffe, as how wee may one day

m Zeno.

Division.

n The paire of Globes, Cœlestiall and Terrestriall.

day shine among those Lights, and really inhabit that same glorious City, which is some Happinesse heere, but to hope for *Futuram Expectamus, &c.*

The first of these (mee thinkes) the o lower Globe, deales with us heere, somewhat like Satan with our Saviour, *Matthew* 4. Setting us, as on a Pinnacle of the Temple, shewes us all a faire Prospect of the Earth; yet with a true, not his false glasse; not as a lure, but as a caution, not in the language of the Tempter, telling us of Kingdomes and the glory thereof, but in the Apostles, *Transit Mundus.* 1 *Iohn* 2. *The world passeth, and the glory thereof*; passeth! I, and must one day in the p totall passe to nothing, as now in the parts, to *no continuing City*: which defect and indigence of the world, results apparantly from these three circumstances of the Text: *Quis, Quid, Ubi*: the Plaintifes heere condoling, *wee*: *wee*, the generall race of *Adam*, *wee*, mortalls, because *wee* sinners. Secondly, their wants, what they are scanted of, and thats a place of residence, *a continuing City*, *Non habemus*, *we have none*. Lastly, the Scene of all these miseries, where we are thus streightned, and thats *Hic* here, in this same dirty q prison Earth. (*Text*) Briefly of them, and with a discourse as fitting as the subject, *no continuing City*: and first of the Plaintifes *Wee*.

o The Terrestriall Globe of the Christian Map. *Matth.* 4.

1 *Iohn* 2.17.

p *Partes imitantur Naturam totius.*

Subdivision. in 3. *circumstances.*

q Σῶμα ψυχῆς σῆμα. *Plotin.*

But what? have wee no continuing City? by your favour (holy Apostle) did not the Creatour, so soone as hee had built this great house the world, and furnisht it, bring in Man his Tenant there, and sole possessour? can we complaine of wants? did not all creatures then weare mans livery, a name of servitude,

First circumstance, *Quis.*

servitude, and the very wheeles of Time it selfe, appointed to attend him unto immortality? Can they then, whose is the whole Earth, want Cities? whose Chariot, Immortality; whose Lackquie, Time was; can they want continuance? is heere a *non habemus*? *we no continuance heer*! Indeed the World was thus mans Royall-Mannour once (all Creatures holding of him) Paradice to have beene his *Continuing City*; and all this too, leased out to him (paying but the Rent, Obedience) for as many lives as hee should have Posterity: But the edge of his ambition cut off this entayled Happinesse, hee would bee Paramount, Chiefe Land-lord, He; so breaking the conditions, forfeited his everlasting Tenure; that now hee is but a Tenant at will to an offended Land-lord, and scarce an equall sharer in the vivacity of his brother-animals; but this misery and mortality of Man, is a condition not imprinted in him by God, who (as Hee is Himselfe Immortall) had put a Coale, a Beame of Immortality into ûs, which wee might have blowne into a Flame, but blew it out by our first sinne; wee beggered our selves by harkning after false Riches, and therefore now are driven to our wants, to these complaints *Non habemus*. Wee infatuated our selves by listning after false Knowledge: I, that Tree of Knowledge bereft us of the Tree of Life, taught us to know evill onely: and left us doubly *like the beasts that perish*. *Psalme* 49. both for infatuation and corruption: like the beasts indeed for præcipitation unto death, but not for the protraction of their life; most of them running man out of breath

? A reflection on mans Creation and his fall.

Psal. 49. 12.

if

if wee may beleeve the [f] Naturalists (as specially, I thinke in this particular) the Crow nine times numbring out his age, the Stagg foure times exceeding hers, the Raven againe trebling his, the *Phœnix* as long liv'd as all of them. These and others sport and chant away whole centuries of yeares, while man sits sighing over his poore handfull, *Dies fecisti palmares meos. Psal.* 39. *Thou hast made my daies but a spanne long*, nay rather a short spanne; *Mine age is nothing unto thee*, saies *David*, there to God, that might say heere unto the beasts, mine age is nothing unto these. And yet it would savour but of learned Heathenisme, to chide at Nature (as some have done) and call her Step-mother to man, and naturall to others; the [u] Philosopher himselfe takes of that cavill, affirming one day of a life of reason, above an age of non-intelligence, beyond all their longævity of sense: but Divinity turnes this seeming discontent into a comfort, informing us that this life properly belongs to things of sense, all its chiefe blandishments (treasure or pleasure) being but sensuall, and no otherwise than imaginarily good, much good may it doe them, then with the length of this life, that are to have none other, *Non equidem invideo*: while nobler soules of reason and religion, trampling on this, hasten to a better; a life among their Brother-Angels, in their owne Country, Heaven; There to measure reall felicities no more by Time but by eternity.

No longer then let this bee a complaint but consolation, *non habemus*, that wee have heere *no continuing City*.

[f] *Virgilii Epigr. de ætat. animal.*

Psalme 39.

[u] *Aristot. in Histor. Anim.*

[x] The good man envies not the bruites vivacity.

Thus

Transition to the second particle.

Thus having brought you acquainted with the Plainteifs (as well as with your selves) consider now their wants, μένουσαν πόλιν οὐκ ἔχομεν: *we have not a continuing City.*

A continuing City] Wee are not heere restrained unto the Letter, as spoken of materiall buildings (though even in that sense also it bee true enough) *Mors etiam saxis, obeunt & Marmora.* Cities have their period and dissolution, both occasionall and naturall. Some of them, like goodly *Troy*, and better *Ierusalem*, those Phœnix-Cities of the world (in succesive Ages) buried in fiery Tombes, rak'd in their owne Ashes: Others, too many of them (witnesse all *Germany*) like old *Roome* and *Carthage*, sackt and demolisht by the bloody hand of Warre; so that (you see) the Emperiall Cities of the foure great Monarchies, nay, those Monarchies themselves, all as well as * *Babylon*, now sit in the dust: and 'twas but flattery in that * Historian, who called *Rome, Æterna Civitas*, after so many downefalls, and scarce a feather now of that proud Eagle left: it was not altogether a fiction the Poets describing of old *Saturne*, their god of Time, how hee devoured his children, though of stone, (for such they feigned hee had) I am sure the Word is reall, and calls him *Tempus edax*; for whatsoere Time brings forth, Time destroyes: This I need say no more of, every languishing body, every nodding structure is a demonstration; and had not pious care, and suddaine too, prevented, that publick-glory of the Mother City, Saint *Pauls* Church had preacht a *non permanentem*, the litterall truth of the Text, but happy are they who build such

The litterall truth of the Text.

* *Isai.* 47. 1.

* *Livius.*

ſuch Tabernacles heer, that are not chid by that ſame Prophet *Haggai.* 1 *Is this a time for you to dwell in ſeiled houſes and let mine Houſe lye waſte, &c.* Yet alas how wanton now a daies is the worlds invention for ſuperfluous building, Temples are to old faſhion'd, the zealous [y] Father may ſtill ſigh. Men build as though they ſhould continue for ever, and glut as though to dye to morrow, which indeed they may rather feare, ſuch a woe being denounced againſt them. *Iſa.* 5. but to avert it, imitate that eccleſiaſticall Centurion, *Luk.* 7. and, if thour needs wilt build, let Saint *Chryſoſtome* be a little thy ſurveighour; Wouldſt thou erect beauteous and ſplendid Edifices? I forbid thee not (ſaith hee) yet found them not on earth, tis but an heape of ſand, but ſituate in thoſe calme Regions that are above the breath of danger, build in Heaven οὐ γὰρ εἰς μένουσαν. Heere literally, *no continuing City*: Beſides, too many now a daies (God knowes) finde another ſenſe to verifie the Text, by reaſon of their tradeleſſe ſhops and fickle offices, experience it a failing a diſcontinuing City: but wee ſticke not on the barke any longer, led further than the letter by a double ſynecdoche. Firſt, *Continentis pro Contento*, Cities heere put for the inhabitants, and our want of peacefull reſidence, ſhadowed under their diſcontinuance (the Text) ſtrongly reflecting on that pilgrimage of *Abraham*. *Gen.* 12. where hee is called from his owne Country and his Fathers houſe, to divide a life between variety of ſtrange lands and dangers; ſo that indeed wee reade of none other ſetled poſſeſſion that he had but *Mackpelah*, his onely purchaſe a place of buriall, thus

[y] *Bernard.*

Haggai. 1 4.

Iſai. 5. 8.

Luk. 7. 5. Βούλει λαμπρὰς καὶ μεγάλας οἰκοδομεῖν ἐκκλησίας; οὐ κωλύω, οὐ φημὶ τὰς γῆς, ἀλλ' οἰκοδόμησον Χριστῷ ἐν οὐρανοῖς, ἐκεῖ γὰρ Χριστὸς ἑδώκατο κατα-λυομένους. *Chryſoſt. hom.* 3.

A double ſynecdoche.

Gen. 12. City for the inhabitants.

Gen. 23 18.

it was with the Father of the Faithfull, *he had no continuing City*: Nor any thing better with the children: few and evill have beene the dayes of my Pilgrimage (saies old *Israel Gen.* 49.) long and evill the daies of our Pilgrimage, murmure the children of Israel in the wildernesse: *Exo.* 14. That Iourney, a true Type of the Saints way to Heaven, *per varios casus*, &c. who wandred up and downe (saith hee) destitute and afflicted, *Heb.* 11. Militant is the Churches name, shee is an hoast upon continuall marches and removes; Our habitations heere, so often varied by occasions, either of some losse, dis-favour, sickneſſe, or of death (I need give no examples) that, like the traveling Common-wealth of Israel, wee have rather so many-severall stations, than appropriate mansions: *Non habemus hîc permanentem.*

chap 49.

Exod 14.

Heb. 11.37.

Synecdoche partis.

Againe, heeres a Synechdoche Partis, whereby this word *City*, as the prime part and Masterpeice of Earths perfection, is put for the whole glory and happinesse thereof: and so a *City* is an emblem of Strength, of Unity, of Rest, of Safety: in neither of which respects (as Ile succinctly shew you) have wee μόνιμον πόλιν heere any *Continuing City.*

Prov. 10.15. Psalm. 60. 9.

First, tis an emblem of strength, *Prov.* 10. *The Rich mans wealth is his strong City*: and *Psal.* 60. *Who will lead me into the strong City?* This is the frequent Epithite, through the holy booke, strong and well fenced *Cities*: indeed theres the *Vis Unita*, the combination of most Men and Armes, the Store-house of Munition, *Civitas cor reipub*: Tis

Tis the heart of the body-publick, the seat of most spirit and vigour, deservedly may these be called strong houlds: Now what a *City* man hath in this sense, soone bee your owne Iudges: walke but about it, view well the Towers thereof (if you can finde any) how weakely is hee fenc'd about with these thinne walls of clay! walls, that every Ague shakes, every Dropsie drownes, every Feaver fires, every Danger batters; one Fort indeed theres in it, the heart, but that so feeble, as tis in a continuall trembling, a palpitation not more for breath than trouble, *Psal.* 38. watchmen too it hath, eyes placed in a Tower, the Head, but neither foreseeing or preventing mischiefe; at best exercises, either dimme or drowsie. The Souldiers of it, the Hands, oft treacherous, advantaging the Enemy, and by sinnes wounding his owne Bosome, while in all this extremity his Carriages the Feet are unable to convey him from surprisall, or keepe him from being captive to the grave: so weake a *City* man is, that even wormes doe conquer it* *Pliny* tells us, for a wonder, of a City undermined by Conies; but wormes triumph ore this, and scarce ere glory of the victory. What is it trow, Philosophers call Man a little world for? is it because hee hath such Earthquakes in him, so many Cholicks and Palsies? is it because he hath such Thundrings, suddaine Noyses in his Head? because such Lightnings, Inflammations in his veines? Hee is a little world indeed, himselfe the earth, and his misery the sea: nay, a great world of weaknesses (God knowes) borne the most helpelesse of all creatures, and lives the sport of every least distemper: how sea-

A City an emblem of strength. Man *no continuing City.*

Psalm 38.10.

* *Plinius Nat. Hist.*

2 Cor. 11. 29. sonable here for man is Saint *Pauls* ἀσθένημα 2 Cor. 11. τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ; *who is weak, and I am not weake*: yet put the case (with *David*) hee bee so strong, hee come to eighty yeares, yet is it no *continuing City*, but a doubled misery, *labour and* Psal 90. 10. *sorrow*: *Psal.* 90. *non habemus, we have heer no continuing City, no City of strength.*

A City a figure of unity. Man *no continuing City.* Psal 122 3. Secondly, a City is a figure of unity. *Psa.* 122 *Ierusalem is as a City that is at unity with it selfe*: at unity, I, a City like each building of it is an aggregation of many into one, the proper place of lawes and government, which are the causes and maintainers of peace, unity and concord. But alas! wee have no such City, *no continuing unity*, but rather heer, continuall discord, witnesse too many unquiet Families, our clamorous streets, and the revenging Hall: indeed, so deepe root hath that envious mans seed taken in the ground of humane hearts, that the whole world almost (would I could exempt either Church or State) is become little better than a field of Tares; for the first, what flouds, what Seas can lend us teares enough to bewayle this want of unity in matters of Religion? how is the seamelesse Coat of our blessed Lord now a dayes, rent and torne by factious novelists, which the bloody Souldiers themselves spared, that it might prefigure his united Church? how is the Spouse like her Head and Saviour, crucified betweene two malefactors! at one side the insulting Papist, at tother the murmuring Præcisian! while I speake of love, I will not strait wish both cut off that trouble us, but as our charitable mother-Church hath taught us, pray, *Lord forgive our Enemies, persecutors and slanderers, and turne their*

Want of unity in the Church.

hearts;

hearts; for Religion hath no such scandall as this want of union: And for the Common-wealth, how full of jarres and contentions? The Elements, fire and water not at such strife as men, sure that Prophet spake of our times, *Ephraim against Manasseh, Manasseh against Ephraim, and both against Iuda. Isai. 9. 21.* all so captious of indignities, so apprehensive of all trespasses, such going to law for trivialls; that what was anciently said of the fryars of this Realm (with a little variation) may be said of the Lawyers, Those liv'd of the Ignorance, but these wax fat on the strife of the people: ah, what is become of that sinne-covering Amity? the γνώρισμα and badge of primitive Christianity! as *Eusebius* told a Bishop of his age, that askt him, how he should know the Christians from the Infidels, in those miscellaneous times, *Vide quam invicèm diligunt Christiani*, * observe but how they love each other, how fast those brethren hold the bands of Amity: and the same distinction gives the Bishop of our soules: *Heereby I know that you are my Disciples, if you love one another. John 13.* But how are wee degenerated into Nabalisme? love fled, and not so much as friendship left: very Heathens and Jewes had both their *Amicorum paria*, their golden paire of friends; as *David* and *Ionathan* whose soules were knit together: *Theseus* and *Perithous*, who durst exchange their bosomes, and bee the mutuall sewers of their flowing Hearts. But hard it is among Christians now to finde such Unity (as the Apostle sayes) I speake this to our shame; Now love sits on the lips, and can soone take her flight, frothy

Frigida pugnabant Calidis. Ovid. Met 1.

Isai 9.21.

Histor.

Lib. 5. Eccl. Hist.

* *O felix hominum genus, si vestros animos amor, quo Cœlum regitur, regat!* Beat lib. 2. tom.

John 13.35.

Humane friendship fraile.

frothy Courtship, *Iudas* kisses, *Ehuds* embracements are the friendships of this age; or if any be more real, yet are they oft leavened with inconstancy, and like the leagues of warre, hold but for their owne hopes and ends; very Mary-golds that follow but the Sunne, and cloze against the clouded Evening: Now for the *Cor nescium temerare fidem*! that Heaven-borne spirit that dares bee faithfull, in spight of all the shuffles the rude world puts on him, *dic musa virum*, that knowes not upon any urgencies to violate devoted friendship (yet to keepe words is a qualification of a Saint, *Psal.* 15.) but such an one, were as great a rarity as *Salomons*. *Prov.* 31. nay the Text concludes it an impossibility, *non habemus*, *we have here no continuing City, no City of unity.*

Psal 15.4.
*Prov.*31.10.

A City an emblem of safety. Man *no continuing City.*

Thirdly, a City is an Emblem of safety, of safety by consequence, as before of strength, indeed our safety is by Defence, That by strength, & both by such well-fenced Cities (as instrumentall meanes:) in the 35 of Numbers you read of Cities of Refuge, Cities where very Delinquents might find safety: But wee haue none such heer, to secure vs, euen from undeserved Dangers (undeserved I mean particularly by any such notorious crime) no, of all the Fortifications in the world, I would faine see that Place, that could wall out a Famine, or a Pestilence, I'me sure Samaria was a well-fenced City, and yet both these enterd it and wellnigh vnpeopled it. 1 Kings 18. nor need wee goe so farr for sad Examples. They haue lately enterd our own Cities, one keeping still Possession, no Fences heer are Iudgment-proofe, not Argob's Cities, let them

*Numb.*35.6.

2 *King.*18.

be

bee wald as high as heaven, Deut. 3. a showre of vengeance, Hell out of heauen shall raine down on Sodome, be it nere so well immured. and indeed who dares put Confidence in a City-walls that hath but euer read or heard of Iericho. An Arme of flesh is but a bruised Reed, no Safety either in Horses or Chariotts; Pharaoh found one of them (as Dauid saies) a vaine thing to saue him, Exodus 14. where his Chariotts hurried the faster to destruction for their wheels being off, and what safety in the multitude of an Hoast Zenacherib will tell you, whose Confidence was as great as his Army. 2 Kings 19 one hundred fourescore and fiue thousand slaine in one night without an enemy: *Cautior Exempla Tu.* Each one take heede that wee doe not repeat this Errour, this impious Presumption; as I feare, too many of this Kingdome doe, Relying too much vpon Earthly Force; misattributing our long peace and safety to the populousnes of this Nation, and admired Shipping of our Moated-Island: God is not in all their thoughts, like the proud *Emperour* that cut off the heads of all the Gods in Roome, and caused the Image of his owne be set vpon them, Wee sacrifice to our own sword and speare, when Tis the Right-hand of the Lord that bringeth mighty things to passe: These (I confesse, shipping and munition) are meanes and instruments, but unlesse from God, whence are they all? and, without his assistance, may soone againe (as often heeretofore) become *Ventorum Ludibrium*, a prey to Tyrants, the sport and rattles of the winde and waves; I, may share in that doome of *Tyre* against the ships of *Tarshish*

Deut 3.5. *Saluimus.* *Iosh* 6 20. *Exod* 14.25. 2 *King.* 19 35. *Nero.*

Isai. 23 14. *Isa.* 23. *Bee still yee that dwell in the Isles, who are called the strength of the Sea, whose Merchants are as Princes: howle yee ships of Tarshish, for your strength is laid waste.* You can remember, we have been driven to that of *David, Thou, O God, wentest not forth with our Armies,* till we came to his acknowledgment there, *vaine is the help of man.* v. 11. God will have the glory of our welfare, and fit he should, since hee is the authour of it, who else live heer in a shop of angry Meteors, violent Elements, each of which (as well as forraigne enemies) would soone destroy us, were not Hee our Lord Protectour: how often therefore and how justly does *David* call Him Rocke and Refuge, Strength and Tower, Castle and Fortresse: Conclude wee then with him. *Psal.* 4. *Thou Lord only makest us to dwell in safety, who have else no continuing City heer, no City of safety.*

Psal. 60 10. vers. 11.

Psal. 4. 8.

A City an emblem of rest. Men no continuing City. Iosh. 21.

Last of all, a City is an Hieroglyphick of rest, and therefore in the 21. chapter of *Ioshua* tis said, *God gave his people Cities which they builded not, and rest round about them:* nay, eternall rest it selfe borrowes an expression from the name of City. Tis called *The new Ierusalem, the City of the living God.* But man is no Citizen of this, as tis a representative of rest, his life a giddy-wheele; the Orbs, the Clouds, the Windes, the Rivers not so full of motion (his Bodies restlesnesse you saw before) I speake now of the travells of his minde, that busie Spirit hurried through thousands of the worlds distractions, which yet, if best imployed, is subject to bee tyred: even Reading is a wearinesse (saies the wise Man) and ther's no end of many bookes (unlesse an

Heb. 12. 21.

Eccles. 12. 12.

end

end of their Authour.) But if this Mill grinde empty, have not the minde good things to worke on, and how does it set it selfe on fire! on fire of hell! by sinnefull and cupidinous Revolutions! what mischiefe leaves it unimagined on the Bed, unpractis'd up! how full of all contemplative uncleanesse! even to the making up that sinnefull Climax. *Genesis* 6. The Heart of Man, the Thoughts of the Heart, and Imaginations of the Thoughts, are all evill, evill onely and continually: no rest from sinning: and thence how restlesse, (thinke you) is the guilty Conscience, (onely in this particular like to God, that it never slumbers nor sleepes) the clamour of this shrew, deading the noyse of Ravens or of Thunder; not only audible to us waking, but interrupting of our best repose: *Iob 7. when I say my Bed shall comfort mee, and my Couch shall give mee rest, then thou frightest mee with Dreames, and terrifiest me with visions*: Enough to make one wish with *David*, one's owne Metamorphosis, *Psa. 55. Quis dabit Pennas Columbinas! Oh that I had wings like a Dove! for then would I fly away and be at rest*: at rest from the distracting cares that follow this vaine worlds affaires! at rest from the impetuous solicits of the flesh! at rest from the importunate temptations of the Devill! at rest from the refractory impieties of wicked company! all which make every honest *David* sigh out heer, *Va mihi misero, Psa. 120. Woe is mee, that I am constrained to dwell in Mesock, &c.* Thus is our life a tossed Arke, tumultuous without, sicke within; and the poore soule (like *Noahs* restlesse Dove

Gen. 6. 5.

Conscientia fraenum aut flagellum.

Iob 7. 13.

Psal. 55. 6.

Psal. 120. 5.

can

can finde no ground to fixe on, * till shee returne from whence shee flew at first; and then indeed shee rests, rests from her labours, so saies the Spirit, *Revel.* 14. but heere, hath no *continuing City*, no *City* of rest. *Iob* summes up all my particulars, chap. 14. v. 2. and the totall is, *Man borne of a Woman, is but of few daies and many troubles, hee commeth up like a Flower and is cut downe, he never continueth in one stay* (ther's the Text in Paraphrase) hath *no continuing City*. And having thus demolished this earthly City, how can wee now choose but (with * *Metellus* sucking *Siracuse*) lament the transient vanity thereof, and bewaile our strong desires of so weake an object, as *no continuing City*.

* *Inquietum est cor meum donec requiescat in te.*

Reu. 14. 13.

Iob. 14 2.

* *Livius.*

But least a too long discourse heere contradict my *Thesis*, and prove it a continuing City, I passe the Plainteifs and their wants, to take a glance, by way of application, on their place of streights, the *Ubi*, where wee are so indigent, and thats *Hic*, Heere.

Text.

Indeed there is a place, where the woman is *cloathed with the Sunne, and the Moone under her feet* (i.) where the Church and every member of it, is roab'd with glory, and farre above the reach of any mutability; but as Saint *Bernard* saies, *surrexit, non est hic*, this is in the City thats above, it is not heere: This place is the Moones chiefe Regiment, her very exchange (as it were) to vent all her varieties (*constat genitum nihil*,) save alteration nothing continues heer.

Reu. 12.

Bernard.

The *Ubi* where we are streightned.

Earth (you see) is the least of Elements, and to the Heavens, no more than is a single Atome to the

the Sunne; an infinite substance then (such as the soule of man is) needs must bee streightned heere: this little circle can never fill the hearts vast Triangle, that nothing but the Trinity: vaine therfore the continuing heere: This againe is the lowest, and most dreggish Element, the sinke of all, and so *Cladium Officina*, the shop of dangers and diseases, and they both so destructive, that no continuing heer, *statio malesida carinis*. Tis the valley of the world, Earth, the valley of teares, teares indeed, where we enter life with cryes, continuing with sighes, and going out with groanes: This is our musicke heere! heere, where mirth is but apparent, griefe is reall: where wee eate the bread of carefulnesse, mingling our drinke with weeping, all our actions with sinning, this is our diet heere! heere where wee onely taste of joy, but glut in sorrow; we walke in happinesse, but journey in calamity, this is our travell heer! heer, where riches are but thornes, honours but pinnacles, and pleasures *. Bees that leave more sting than hony; these are our treasures heer! so that the world (you see) with all its pompe, makes but upa *Nebuchadnezars* Image, *Dan.* 2. though the head bee gold, the breast of silver, belly brasse, and legges of yron, yet are the feet of clay: let one be honourable, another rich, a third beauteous, a fourth here so vigorous, yet are the foundations of them all but clay, and a small stone from out the sling of death does breake and liken them to dust: and this the end of all things heere.

aëre.

Panis noster lapidosus.

* *Habet omnis hoc voluptas, stimulis agit fruentes, apiumque par volantum, &c.* *Boet. de Con. Dan* 2 32.

Now, mee thinkes, by this time, we should be all of holy *Monicas* minde, St. *Austins* pious Mother

Mother, who (as he tells us) having thus discourſed over the frailty of the world together, melted into this expreſſion: * For mine owne part (ſaies ſhe) I am now delighted with nothing in this world, and what doe I longer heer but practiſe *Iobs* attendance? So after all this colloquie of ours (anatomizing the vaine world) what can you finde heere worthy your affections? not worthy your diſdaine? *Quid hic facimus?* then what do we do heer, heer in our unſatisfi'd deſires? our eager proſequutions? treaſuring for the Moath and Theefe, like Spiders, ſpending our bowels to catch Flyes, and (as *Menott* ſaies of wily Hunters) loſing an Horſe of price in purſuit of an Hare worth nothing; heer being neither City of Strength (you ſee) nor City of Unity, nor City of Reſt, nor City of Safety: *no continuing City*; what doe wee then heere, graſping of a Cloud for *Iuno*! Twas a queſtion once debated in the Court of *Alexander*, what was the greateſt thing in the world? and having many about him of all Sciences, a Geographer anſwers him, the Mount *Olympus*, that hill indeed being ſo vaſt and high, as frequently is took for Heaven it ſelfe: an Aſtronomer, hee anſwered twas the Sun, that world of light ſo * many times bigger than the earth; a Paraſite tells him his own victory: but an honeſt Moraliſt that ſtood by, affirmed the greateſt thing in the world, to be an heart that could contemne the greateſt: well ſaid Philoſopher, anſwered as though he had heard Chriſt himſelfe preach on that fourteenth of *Luke*: *Quicunque non reliquerit omnia, who ſo forſakes not all (in competition of mee) is not worthy of mee, nor of Heaven*, a paire of imitable examples, one of them

* *Quantum ad me attinet, nullâ re jam delector in hac vitâ. Quid hîc facio? lib. confeſſ. c. 10. Iob. 14 14.*

Menott.

Ixion. Alexanders queſtion.

* The Sun bigger than the earth 166. times according to *Euſtach.* and others. *Luk. 14 33.*

them, a Heathen, and shall Christians come behind such, in contemning of the world and greatest things of it, (then let us even change names with them) but let our soules aspire with *Monica's* (that glory of the sex and coppy of the other) *Quid hic facio?* what doe wee doe heer? like *David*, thirst for better waters *Psal.* 42. and yet as twas with *Monica*, *unum erat*, *&c.* one thing there was that made that female Saint desire a little longer continuance heer; sc. her sonnes conversion, and to see him baptized a Christian. So one thing must our soule desire of God, that wee may live to see that christened, baptized in the teares of penitence; and then *quid hic facio*, away to our *continuing City*; what doe such Eagles heer, when as their Carkeise is in Heaven? indeed what doe wee so long, looking on this Terrene-globe? whose Zones are all intemperate (freezing charity, or scorching envy, avaritious drought, or riotous profuseneſse) whose paralels are equall, cares and feares: whose Circumference is vanity, and Center is corruption.

One *Psal.* 42. 1.

Respicite jam Cœli Spatium & desinite aliquando vilia mirari. Hearke how the Philosopher calls us off, behold now the beauteous frame of Heaven, and desist at length to admire base earthly things: let the bodies figure be the soules tutour, and a *sursum oculi* teach *sursum corda*, an elevated eye an upright heart: the heart to seeke that *ἐπουράνιον*, the *Continuing City*, the eye *to looke for one to come*: and thats the second Generall, the Cœlestiall Sphœre of this same Christian-Map. *Wee looke for one to come.*

Boet. l. 2. Con. Transitus in 2. gen.

And

And here the Christian and the Heathen Part, Who haue all this while gone along together in the *Non habemus*. They likewise vndauntedly apprehending their mortality, and such as dare to hasten it. *Vitæ prodigiosè prodigi*, desperate vnthrifts of their Blood, onely to period their Miseries; yet some of Them in generall Notions dreamt of the Soules Immortality: *huc Ethnici*, saies *Lorinus*, thus farre shined the dim Light of Nature, here were their *Herculean Pillars*; But with any Indeauour of good works to seeke, or With the Eye of Faith to looke for one to Come; This is a regenerate Mans *Plus Ultra*: *Hæc Fides, hæc Spes est Christiana*; This only is a Christians Hope, the *Child* of propagatiue Faith: what a strange Close was that of dying *Adrian*. *Animula Vagula blandula, Hospes Comesque Corporis, Quæ nunc abibis in Loca*. Little wandring merry Spirit, Body's Guest, and Wont to cheere it, what Place shalt Thou now inherit! &c. alas! * *Heathens* find but diminitiue Comfort at their death, treading those vnknowne Paths with vnprepared Feet, going from one Darknes to another, oh! How may wee ever blesse God for our vocation, our double Light of Grace and Knowledge, when the Most Learned of them goe Hence with a *Nescio quo Vado*: * I know not whither I go: whereas the meaneſt Christian with a *Iobs* Faith Exulteth. *Scio quod Redemptor Vivit*. I know that my Redeemer liveth, and therefore *Egredere Anima*. Goe forth my cheerfull Soule, and feare not now to goe to *Christ*, whom Thou so long hast Seru'd: Yet is't not mine here, rigorously to determine all those Lost, whose Exact Virtues, so out-Mo-

Mors malorum remedium, miseriarum finis. Cicero.

In locum.

Ausonius Epigram.

* *Virtutes Ethnicorum sufficiunt ad ornandum vitam humanam, non obtinere vitæter.* Aug.

* As it is reported of *Aristotle*, *Ens entium miserere mei*, &c *Iob* 19 25.

* *Hilarions* dying speech,

rald *Christians*; Wee cannot Limit Mercy, *God* Loves it aboue *Sacrifice*, *Math* 9. and our iust *Lord* requires but according vnto what he gives. *Luke the* 12. though indeed the Heathen-people that know not *God*, in respect at least of outward Calling, are not within the Pale of the Messiahs Deare; and the Law so written in their hearts; I Feare, that Suppressing those κατὰ ἀδικίας, inhærent Evidences of Nature (which Saint *Paul* Cals withhoulding of the Trueth in Vnrighteousnes, *Rom* 1.) does ἀναπολογήτους παρέχειν render them inexcusable (as the Apostle Saint *Paul* argues strongly in that fore-cited Chapter) *Nullum aliud Nomen*: *Acts*. 4. 12. there being no other Name &c. but not to make our selves inexcusable by iudging an other, *Sub Judice lis sit*, This wee leave to the great Iudge of All, Revealed Things to vs; albeit we say not what becomes of Them, Yet to our gratefull Comfort οἴδαμεν wee know (saith hee) that when this Earthly Tabernacle of ours shall bee dissolved, wee have a Building not made with Hands &c. 2 *Cor*. 5. *Futuram Expectamus*, *we looke for One to Come*: And yet our Confidence is too weake to goe alone, It must be accompanied with Diligence, wee may not Think to enioy that *City* to Come Only, with Looking For. They would not be so Few then that are Chosen. Matth. 20. All are Baalamites and desire the Death of the Righteous, but vainely, vnles They live the Life of *Him*; Tis stolid to Expect an End without the Meanes. To looke for this same City and not seeke it: indeed this *Expectamus* is too slacke a Word, *Inquirimus* saies *Beza* and the Vulgar, better: and the Originall is neither

Matth. 9. 23.

Luke 12. 48. The fearefull state of Heathens.

Rom. 1. 18. and from thence to the end.

2 *Cor*. 5. 1.

Matth. 20. 16.

περιζώμεθα

ἀλογίζομαι nor πιστεύομεν that any Lazie Confidence should thinke to gaine it, as *God* Knowes that's all the Evidence Many have to shew for it, I hope Well; but for all this Hope (if no endeavour els) the Heart may breake: No, nor is it Faith Can looke for't vnles operative (wee Patronize not *Solifidianisme*, Our Adversaries scandall vs) our Faith Cries out like *Rachel*, give me Children, or I die: *Iames* 2. But such a Faith as workes by Love, maketh our Hope infallible, of Finding what wee seeke μιμνῆσαι πάλιν ἐπιζήμη wee seeke one to Come.

Iam. 2. 20.

Seeke then, is a word of Labour: bidding vs with the Apostle, Worke out our Salvation, *Phil* 2. 12. worke, T'is not a Feast or a Feather-Bedd will bring a Man to Heaven, *non sic itur ad astra.* Our *IehoVah* will not as the Poets *Iove* did into *Danaes* Lap, rajne downe this goulden Purchase into our Bosomes: no, no Drones shall Ever taste the Hony of that Hive but those industrous Bees alone that seeke it; a Sharpe reproofe for Idlenes, that Gate of all Impieties, a Whipp of Scorpions for the Sluggards Back. *Pro.* 6. who like the Spouse, *in Lectulo quæsivit Quem amavit*, Seekes no farther then his Pillow: but shee found not her Beloved there; as little They stretching on their bedds of Ivory, e're find his *Benefits* whose Bedd was but a Manger; but Ruine suddenly, for their not seeking, finds out Them. *Pro.* 6. 15. Idlenes you know, it was denominated those Virgins foolish, and excluded them both the Chamber, and the knowledge of the Bridegroome, *Matth.* 25. Thus slothfull persons (like Arrowes from a feeble bow) fall short of what they

Phil 2 12.

ἐπιζήμη *Verbum operandi.*

Pro. 6. 10.

Cant. 3. 1.

Pro. 6. 15.

Matth. 25 10.

they ayme at, and with *Esau* come too late to gaine the blessing *Gen.* 27. Diligence invites a blessing; you see, *Moses* keeping watch over his flock by night, is grac'd with visions, *Exod.* 3. a sight of Him whose vision is beatificall, and *Saul* seeking his Fathers Asses finds a kingdome *1 Sam.* 9. and *David* is taken from following the Ewes great with young, and made the great Shepheard of Israel, *Psal.* 78. 71. Diligence invites a Blessing. whereas on the contrary, Idlenesse allures temptation, tempts the Tempter; while *David* exercised himselfe in Gods Law day and night, all went well with him, hee feard not what either man or Satan could doe to him; but when once hee ascends his wanton prospects, and loosens the reines unto his idler senses; the Devill soone changes his title, and makes him a man after his owne Heart, wraps him in a double snare of Murder and Adultery; and after these, how justly hee complaines, *mine eyes are dimme*, when ther's such a pearle in one and the tother blood-shod! So aske but the Poets *Egistus* and many of his Disciples in these times, what fills their name and bones with early rottennesse? and shame (if any left) will soone write the cause upon each forehead, *Desidiosus eram*: indeed, it is the fitting bird that is the Fowlers ayme, the envious man sowes his tares while the Husbandman sleepes; and hell it selfe is beholding to Idlenesse, not onely for company, but for a description, being called *Stagnum* (i.) a Lake, a standing water: ther's an old Apologue how once the Elements contended for priority; the Fire most active got supremacy, the Agil-Aire wonne the next Regions, the ambitious

Gen. 27 30.

Exod. 3. 4.

1 Sam 9 20.

Psalme 78. 71. Diligence invites a blessing. Idlenes temptation.

Psalme 6. 7.

Quæritur Ægistus quarè sit factus adulter? ei prompta causa est, &c. Ovid.

Rev 2 18.

An Apologue of the Elements.

waters flow to overtake them, while drowsie Earth sat still the while, and therefore is ere since disgraced with the lowest roome; no sinne so unnaturall, as Idlenes: in a word, the idle man's the Devils cushion, whereon he sits and takes his ease, while the well-busied heart is *Officina Dei*, the Shop or Worke-house of the Almighty: Then *Da vacuæ menti quo teneatur opus*, let ever some good act or other bee as an Anchor to the floating minde; Sedulity becommeth even our civill callings, but for spirituall σπουδάσατε (saith the Ap.) *Give all diligence to make your calling and election sure*: 2 *Pet.* 1. Tis πολλῷ μᾶλλον, *Wee seeke one to come.*

Quid.

2 Pet. 1. 10.

But, because tis necessary a seeker should have eyes as well as feet, knowledge as well as industry (least, as the perverse Iewes, you aske and receive not because you aske amisse) consider *modum quærendi*, the manner how to seeke: and that is *Benefaciendo & Patiendo*, by dooing good, and suffering evill: Doing good, *Facere est Naturæ sed benefacere est opus gratiæ*. To bee active is the worke of Nature, but to doe well is an effect of Grace, and cause of prosperous reward, as holy *Moses* intimates to Israel. *Dent.* 6. *Doe yee that which is good in the sight of the Lord that you may prosper*: Do you that which is good, and that you may do chiefly with these two instrument, *Linguâ precante & Manu succurrente*: by a praying tongue and a relieving hand: Charity and Prayer are the swiftest wings, on which the soule can mount to Heaven.

Iam 4. 3.

Quærendi modus.

Deut. 6. 18.

The two chief instruments of doing good.

Prayer.

First, Prayer is the Iewell of Gods eare, the Dialogue twixt Heaven and Earth, the Tongue of

of Angells, the Soules Embassadour with God, which never, with a faithfull hand, knockt at Heaven-gates and was sent empty away; what though not presently heard, tis but to double our importunity? what though not straightway granted, tis but to glorifie our patience? yet sometimes (I confesse) our Prayers like exhalations drawne up heer, may fall elsewhere in fruitfull showers, may light on our posterity: But fervent prayer never goes un-crownd, *ad sanitatem si non ad voluntatem*, still heard in a proportion to our well-fare, though not alwaies answered according to our wills: Prayer is the sole Phœnix of the Graces, from out the Ashes of whose spicie Nest, revives a Bird of Paradice; This can make an *Arabia petrosa* as happy as her other Sister, for stony hearts can give us hearts of flesh. *Ezech.* 11. *Ezech.* 11 19.
There is a kinde of an omnipotence in prayer, it locks and opens Heaven * 1 *King.* 18. renewes society twixt parted soules and bodies, blowes downe the walls of Ierico, staies the Sunne, makes fire descend; what cannot it not? *vincit invincibilem*, it holdeth that hand which holdeth all the world, from striking a very *Sodome*, God himselfe can doe nothing till praying *Lot* is gone. *Gen.* 19. And tis remarkable in that Dialogue 'twixt God and *Abraham*, *Gen.* 18. how God there desisted not from granting, till *Abraham* first left off petitioning: and therfore (as the Apostle wishes) *Pray continually*, ἀδιαλείπτως, (i.) either (*statis temporibus*) at constant times of publick and retird devotions: or else continually, sc. *per verba aut opera*, by good words or workes; for indeed no circumstances can exclude prayer, and besides

* *Oratio Clavis Cæli. August.*
1 *King.* 18. c. 57.
2 *King.* 433.
Gen 19 22.
Gen 18.
1 *Thes.* 5 17.

Quavis bona actio quadam oratio, every good action is a kind of supplication: Seeke therefore by doing good, and that first by Prayer.

But because Prayer alone makes a man but like a bird with one wing, or as a boat with one Oare, somewhat lame & imperfect to performe this duty; according to that ἐὰν ταῖς γλώσσαις λαλῶ ἀνθρώπων καὶ ἀγγέλων: *Let any zeale make what noise it will, speak it the tongue of Men and Angels, yet without charity, tis but* χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον, a tinckling, not a well-tuned Cymball: Let therfore the praying tongue say to the relieving Hand, as *Ruth* to *Naomi*, whether thou goest I will goe, and where thou dwellest I will dwell. Let Charity, I say, and Prayer like linckes of a golden chaine, depend on one another, *ut quæ non prosunt singula*, though like two gloves, one lost the tother but of little use; yet both together make themselves compleate: For God (like *Isaak Gen.* 27.) will feele the hands as well as heare the voyce of whom hee blesseth; *Pliny* tells us of the Eagle, that shee knowes her young ones by their eyes, their perspicacy, and unlesse they can out-face the Sunne shee rejects them as a bastard-brood: but God knowes his children by their hands, their liberality: and whom he finds (like *Ieroboam*) withered-handed close-fisted, he counts them but degenerate sons, and will disinherit them of his heavenly kingdom, yet will give them a portion, I tremble to say where: cast then thy bread upon the waters (i.) relieve the needy, whose multitude and weakneſse tearmes them so, and after many dayes (for Heaven will never forget it) thou shalt finde it: I, flowing to thee like rich merchandize with blest increase:

1 *Cor.* 13. 1.

Ruth 1. 16.

Gen. 27.

Plin. nat. Hist.

Eccles. 11. 1.

Mis-

Miseris suppressa levate Pectora: each one that that craves an almes, is an arme stretcht out from God, who hath another hand as ready to reward, as that was to receive (tis *Salomons*) *who so hath mercy on the poore lendeth to the Lord*, & indeed, but lendeth, to the best advantage, for the Lord will recompence him, *Pro.* 19. God puts us not to the expence of any costly sacrifices (should he, how coldly would his altars lye!) the calves of our lips and off-rings of our hands are now all he challengeth, and therfore to do good, and to distribute forget not, these are the pleasing sacrifices. Part with some of that which long you cannot keep, to gaine that which you can never loose: *make you friends of that unrighteous mammon*, *Lu.* 16. *Euthimius* tels us God hath given men riches *non tanquam Dominis sed dispensatoribus*, not as unto treasurers, but stewards, imitate then that wise one in the Gospel, for to every one it shal be one day said, *redde rationem*, and beleeve it, none shal make a better reckoning at the last great Audit, than the charitable man ἡ γὰρ ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν, *love covereth a multitude of sins*, 1 *Pet.* 4. and this indeed the Iudg himself attestates *Mat.* 25 Christ there describing his last genral sessions, seems to take notice only of workes of mercy, ther s no talke of your frugallity, your temperance, you diligẽce, or other virtues; but feeding, clothing, visiting, ministring: these Christ names, & takes upon his own account, *mihi feciſtis*, *you have done it unto me*, and therefore repaies them with eternal happines, *venite benedicti*, *Come you blessed*, &c. Charity is *via ad regnũ si non causa regnandi*, the way unto the city that we seek, tho not the worth of it. seek therfore by doing good, & that *linguâ precante et manu*

Pro. 19 17.

Quas dederis solas semper habebis opes.

Luk. 16. 9.

1 *Pet.* 4 8.

Workes of mercy onely inquired of at the day of Iudgement. *Matth.* 25. 30.

succurrente by Charity and Prayer: ἐπιζήτημα Text.

It followes next *Patiendo*, how by suffering evill we ought to seeke: by suffering, For thereunto are we called (saith th'Ap.) *Christ also suffered for us leaving us an example, that wee should follow his steps.* And two waies likewise must we suffer, sc. *Sustinendo & Abstinendo*: by bearing and forbearing · in which two things (saies *Epictetus*) the summe of all Philosophy, and I may adde (almost) of all Christianity consists. First *Abstinendo*, in forbearing Intemperance, all luxurious riot and excesse: *Mater virtutum. Abstinentia*, tis both the Mother and the Nurse of virtues, *Hippocrates* his Aphorism's true on both sides, Νοῦσοι ἐκ τῶν πλεονάσματος. Diseases both of Body and Mind, for the most part, owe their originall to fullnesse and redundant humors, and indeed where Satan tempts one fasting, he tempts a thousand full, & therfore abstinence is the best cure of both: and oh how well had it been for their posterity, had but our first parents beene acquainted with this virtue in Paradice! then for ought I know they had still beene there, then I'me sure, had not that same one mans meat prov'd so all others poyson: but ever since wee matrizare (from that first Mother of ours all our vitious longings) we likewise hunger after superfluities and forbidden fruits, not contented with enough are too indulgent to our wanton Genius, witnesse the *Plures Crapula quam Gladio*, truer now than ever. Intemperance bringing not onely grayhaires but green yeares with sorrow to the grave! For how soone doe immoderate potions (like much water on a little fire) extinguish naturall heat, and as soone doe intemperately devoured meats

1 Pet. 2 21.

Epicteti Enchirid.

Hippocrates.

Patiendi modus.

Abstinentia frenum vitiorum.

Meats (like much fire, a little water) drink up the radicall moysture? and heer that Iudaisme's seasonable *ad quid perditio hæc?* what need this waſt, waſt of food, waſt of feeders? *Natura parum appetit, nihil satis*: a little contents nature, but nothing satisfies opinion: *quantos illa morbos*, sighes *Bertius*. How fast doth luxury consume the vitall lampe? ofttimes so captivating the body to diseases, that nought can free it but that *νοῦσος*, that generall remedy of all maladies, an early death: So that the intemperate are of the number of *Davids* wicked ones, *qui vix dimidiabunt dies suos*, that scarce live out halfe their daies, and how ever not by the lawes politick, yet by the Divine statutes, each of these is *felo de se*, by double guilt his owne selfe-murderer, be not therefore like that Image of intemperance * *Sardanapalus*, whose effeminate luxury bereft him of his Kingdome, least it bereave you of a better, of the *City that you looke for*: but rather imitate that pattern of abstinence, the good Emperor *Valentinus*, who of all the conquests he had ever won (though many) yet on his death-bed, said hee gloried but of one; and being ask'd of which, *Inimicorum inquit, nequissimum devici, carnem meam*: the greatest victory (saith hee) that ere I got, was in subduing that greatest enemy mine owne flesh. I close this with Saint *Peters* dehortation, and in his wooing language. *I beseech you Brethren abstaine from fleshly lusts which fight against the soule.* 1 *Pet.* 2. Seeke *Patiendo* by suffering, and that not onely *Abstinendo*, by forbearing, but likewise *Sustinendo* by bearing evill.

Avidi, vividis Natura parum est. Sen. trag.

Lib. 3. de con.

Psal. 55. 33.

* *ἰδὲ τὸν Σαρδανάπαλον.* *Lucian's* scoffe, behold thee *Sardanapalus.*

1 *Pet. 2. 11.*

Bearing evill, I, Affliction is the Coat of a

Christian, and the Crosse his cognizance in token thereof, said to every one as well as *Constantine*, under this Banner thou shalt overcome: are wee not all members of that Head which was crown'd with Thornes? the parts then must looke to sympathize together with it, *non per unum foramen caput per aliud membra*: the Head enters not by one passage, the members by an other; but all goe into Heaven at the same strait gate: *Porta tribulationis porta Paradisi*, the Red Sea is the way to Canaan (*hâc itur ad superos*) *Mount Calvary to Tabor: per varios casus, per tot discrimina. through many tribulations must wee enter into that Kingdome*, *Act.* 14. Affliction (like the Toade) hath a precious pearle in the head, how ever it appear ugly; no affliction is for the present joyous, but &c. Adversity is Gods knife, wherewith hee spareth not to lance whom it pleaseth him to heale, and those (like precious Iems) are most beautifull after cutting: And albeit our earthly mother, this world, may perhaps for our affliction (with *Rachel*) call us *Ben-onies* sonnes of her sorrow; yet God our heavenly Father, will one day for our patient suffering (with *Iacob*) call us *Benjamins*, sons of his right hand; You know that of St. *Austin*. *Deus unicum habuit Filium sine peccato sine flagellationibus*. God had never but one Sonne, and that his onely Sonne, without sinne, but none without affliction; no not *his beloved Sonne in whom he was so well pleased*, *Matth.* 3. *indeed the* rather was hee afflicted for that hee was beloved, seeing *He chasteneth whom he loveth, and scourgeth every sonne whom hee receiveth*, *Hebr.* 12. the Rod is the badge of Filiation: and therefore Saint

Bern.

Act. 14.22.

Matth. 3.17.

Heb 12.6.

Austin

Austin notes in God, *crudelis misericordia, & misericors crudelitas*, a cruell mercy and a mercifull cruelty: the first when he permits the wicked to prosper in this life, as tis *Iob* 21. the wicked live, waxe fat, and grow in wealth (saith he) but what ensueth: *momento descendunt* (a sad catastrophe) in a moment they goe downe to hell, v 13. a while they flourish (sayes the Psalmist) like a greene Bay Tree, but anon (i.) when their sinnes are ripe, they are cut downe like the grasse, and wither like the green Herbe. *Psa.* 37. and this indeed is a cruell mercy, no marvell if the Prophet desired rather Gods mercifull cruelty, *Ier.* 10. Correct mee, O Lord, yet with thy judgement, not in thine anger: The very Heathen could say, *Plus hominibus reor adversam, quam prosperam prodesse fortunam*: Tis better to have beene afflicted, adverse fortune more profits man than smiling starres: and *Iob* as well as *David* had experienc'd it: Blessed is the man (saith hee) the man, what man (thinke you) the man thats clad in purple and fares deliciously every day? no, thats not hee: is't the man whom the King will honour, with the Ring, and Steed, and royall Robe? tis not he neither: what then, is't the man that hath caught this world in a purse-net, and by th'omnipotence of his gold, commands all the felicities that grow in *Salomons* walk *sub Sole* under the Sun? no, none of these, but *beatus a Domino castigatus*, blessed is the man whom God correcteth. To this purpose S^t. *Austin* feignes a conference twixt God and himselfe, God personating a Merchant, and himselfe a chapman. *Vanale habeo* (saies God) I have merchandise to sell. *Quid est?* what is it? (saies the holy Father) wy *Regnum Calo-*

Crudelis misericordia. *Iob.* 21. v. 13. *Psalme* 37. 2. *Ier.* 10. 14. *Boetius.* *Iob.* 5. 17. S. *Austins dialogue in Soliloq.*

Cælorum (saies God) the Kingdome of Heaven: *quo emitur* (saies Saint *Austin*) whats the price ont? *Paupertate Regnum, afflictione Requies, Ignominiâ Gloria:* For poverty (saies God) the richest Kingdome; for momentany affliction, eternall rest, and for reproach, a Crowne of Glory: since then our light affliction which is but for a moment bringeth us a more excellent eternal weight of glory, *Rom.* 8. Let us not refuse the chastning of the Lord, but (when he sends it) patiently suffer evill: and thus you have the duty *Seeke, Seeke by doing good*, doe good by Charity and Prayer; and *Seeke* by suffering evill, and suffer by abstaining all intemperance, and sustaining all afflictions: so run and you shall obtaine, thus seeke and you shall finde μένουσαν πόλιν *the continuing City that wee looke for.*

Rom. 8. 18.

And tis an object worthy all this paines: our best deservings undeserving it; take but a glimpse ont, for we can no more, heer we see, as in a glasse but darkely 1 *Cor.* 13. Consider the πόλις and the μέλλουσα abstractly as a City, then as a concrete, *One to come*: First, you see, tis πόλις and not ἔρημος, a City, not a Wildernesse, as is this world, where we are all in Pilgrimage to the Sepulcher: and behold heer a most exact Antithesis 'twixt this same and the former City: the worldly one's σκηνή, built but of clay and stubble, the worke of mens hands, and those that make them are like unto them; of a facile dissolution: but this celestiall City is ἀχειροποίητος made by Him who made the hands, whose Architectour is the Almighty, these buildings therefore are the μόναι, *Joh.* 14. the abiding mansions, whereas those earthly ones are σκηναί. 2 *Cor.* 5. but Gourds, but

1 Cor. 13. 12. The object of our search.

The Antithesis of this City and the former.

Iohn 14. 2.
2 Cor. 5. 1.

but fleeting Tabernacles: you remember tother was a City of Negatives, (neither of Strength nor Unity, Rest nor Safety) this of all good affirmatives, wherein are all Those fixt as in their proper Sphere. *Heb.*

1. Tis a City of Strength, aske St. *John* else *Rev.* 21. the foundation all of Gold, the walls of Adamant, and its twelve Gates of Pearle, materialls of the strongest; yet guarded with innumerable Angels that excell in strength, *Psal.* 103. garrisond with an Army of Martyrs, and govern'd by the Lord of hoasts, indeed there can want no Strength where dwells omnipotence; heer then were that an opportune desire, *quis deducet me in Civitatem munitam?* who will lead me into this strong city? & that the Text wil if thou follow it. A City of Strength. *Rev.* 121. *Psal.* 103 20. *Psal.* 60. 9.

This too is a City of Unity, the King of *Salem's* dwelling house; those Starres are the embroyderies of Peaces Coate, and the gay-beames of Sun and Moone, but the bright smiles of Loue Tryumphant; *Cœlum charitatis patria*: Heaven is the place where shee was bred (Faith and Hope are low borne virtues to her 1 *Cor.* 13. heere they begin and heere they end. But μείζων ἡ ἀγάπη this greater grace of love & unity (a stray indeed on earth) take up their eternall rest in Heaven, nay there were no Heaven without it: Concord heer, ever flowes and knowes no ebbe: springing from the undivided Trinity, unto the goodly fellowship of the Prophets, and communion of all Saints, *quibus lux eadem, Cantio unica.* who shining all with the same light of glory, breath all the same inceſſant Halilujahs: None envying others happineſſe (vessells all full though of their severall cises) None know A City of Vnity. *Charitas virtus vitæ & patriæ.* 1 *Cor.* 13. 8.

know either want or emulation. *This Ierusalem is the City at unity with it selfe, Psal.* 122.

Psalm. 122. 3. A City of Safety.

Thirdly, tis a City of Safety (you see) strengthned beyond all opposition, & seated above short-armed danger: *Altissima venti non perflant*, no angry storme can shake the Cedars of this *Libanus*, or blast the Ascenders of this holy Mountaine, heer only may wee cry, *Peace, peace*, all safety dwelling heer; no enemies being left to interrupt it, Sinne and Sorrow, hell and the grave, all conquerd; *conculcata pedibus*, by him who *hath subdued al things*: yet were the world let loose against them, Christs little flocke need feare no ill; they are in such an hand, as who shall take them from him? *Joh.* 10. *Etiamsi fractus illabatur orbis, Impavidos ferient ruinæ*: Let the world totter into its first Chaos, ruine should threaten them in vaine, *whom God makes dwell in safety. Psalm.* 4: This Canaan's full of secure Vines and Fig-trees; the Prophet *Zachary* means this City, sure; when he saies *Men shal dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited. Zech.* 14. 11.

1 *Cor.* 15. 27.

John. 10. 28.

Psalm 4. 8.

Zech. 14. 11.

A City of Rest

Lastly, all these speake Heaven a City of rest, where there is such Strength, and Love, and Safety, needs must there be true security: I, heaven is the Center of soules, as is the Earth of bodies, and onely there they rest: there indeed being contentation adequate to the Soules capacity (no further search no more desire) wheras heer, one * corner of the heart or other still is empty: *Fulcimentum innitenti, plenitudinem continenti sufficientiam. Possidenti cœlum præbet*: Heaven satisfieth the hungriest soule with goodnesse, *Psal.* 107. And yet this heavenly rest is not to bee taken (as some impious

* Δ & τετὰ δὲ sacri, & cordis humani figura: quæ sibi mutuo solùm sufficiant. *Psal.* 107 9.

impious Spirits) only privatively, as a totall ceſſation from all ſacred buſineſſe (for in that ſenſe, Saints have no reſt in Heaven) never ceaſing to fall down *before the Throne* (ſaith S. *Iohn*) never ſilencing their ſacred anthems to the King of glory: but as Philoſophy ſaies of the Spheres, ſc. *motus iſte eorum quies* This holy motion is their endleſſe reſt, reſpect of al moleſt and wonted troubles (which this world ſhowres on them) heer are they ſaid to reſt, and ſo ſaies the Spirit, *Reu.* 13. *they reſt from their labours.* *Reu.* 4. 8: *Reu.* 13 14

And now could but divine contemplation tranſport you with Saint *Paul*, but ſnatch your ſoules awhile from out their earthly Tenements, & elevate them to the heaven wee ſpeake of! what glorious objects, not to be revealed, ſhould you there behold? there ſhould you ſee felicity walke hand in hand with eternity; and what this world can never ſhew you, glory attended on by ſafety: *Serenitas ſine nube, Sanitas ſine infirmitate, iucunditas ſine mœrore, pulchritudo ſine deformitate, Sapientia ſine errore, vita ſine morte.* Ther's light never clouded, health never weakened, pleaſure unmixed with griefe, or beauty with deformity, a Moone without her ſpots, wildome acquainted with no errour, and life beyond the reach of death. *Deum ſine fine videbimus, ſine faſtidio amabimus, ſine defatigatione laudabimus* (as that Father ſweetly warbles.) there ſhal you ſee th' Eternal eternally, One whom all ſhall love without faciety, and unwearied praiſe him continually; there likewiſe ſhould your eares wth equal happines bãquet themſelves on the true cœleſtial melody (ſweeter than that feigned of the Sphæres) ſc. of Halilujah-ſinging Saints & Angels: there ſhould you find, *cõcurſũ omniũ bonorũ*, as twere an 2 *Cor.* 12 2 *Auguſt. de Civitat. Dei.*

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an happy Marriage, a conflux of all the Goods united; so that ther's nothing absent that you could wish present, nor any thing present that you could wish absent, heer then with *David* wee may lye down in wonder *quam gloriosa de te dicta sunt*, what glorious things are spoken of thee thou City of God! and yet (like as to *Sheba's* Queene) not the one halfe can be told you, &c.

Psal. 87. 3.

But yet this happines is too much for the present *brevior voluptas*, in this life pleasure is the shorter Twinne, and therefore (as an exercise of our hope and patience) tis μὶ μενειν wee looke for one to come: you see the industrious Husbandman reaps not presently, but (with a costly confidence) many dayes, weekes and moneths, waites at expectation's gate; so must wee (saies Saint *Iames*) looke for this precious seed, and have long patience for it; delay whets our desires and multiplieth our estimation: yet may not violate the rule of patience, or anticipate the call of Nature; like him, that reading *Plato's* Booke of the soules immortality, made himself away to hasten to it; but such make more haste than good speed; Christians must wrap up *Davids sitio*, and Saint *Pauls cupio*, in *Iobs expectabo*. all the dayes of mine appointed time will I wait till my change commeth, and take the Apostles word for't, in due time wee shall reap if wee faint not. *Gal.* 6. The Mariner too that man of hopes, the watery-ploughman (you see) endures his voyage ere he gaines his fraight (yet, for the most part, somewhat he receives before hand) but his compleated payment, not till hee makes his utter Porte. So likewise in our passage to the true Elizium, wee patiently must cut through winds and

Christiani Messis in Herba.

μὶ μενειν.

Iam 5.

Cicero de conso.

Iob. 14. 14.

Gal. 6 9.

Patience.

and waves, not looking for our entire wages till our course be finished: yet in meane time, wee are not without that *Arra Spiritus*, 2 *Cor.* 1. the earnest of our hopes, the co-assurance of Gods Spirit with ours; I, we have heere Heaven in the blossome, the fruit not till hereafter; heer the harmonious feast of a good conscience, which is heaven inchoate, but for the consummation, *futuram inquirimus wee looke for that to come*: This μέλλουσαν *come*, intimates heere *certitudinem & durationem*, both the certainty and duration of this supernaturall City: the certainty, *quia habet rationem promissi* because it beares the force of a promise, and so it is *Heb.* 11. ἡτοίμασεν γὰρ αὐτοῖς πόλιν for God hath prepared them a City, the Saints then sure enough shall have it, since Hee hath prepared it, all whose promises are yea and Amen. 2 *Cor.* 1. And if his word were not enough, wee have his oath, *Juratus sum per sanctitatem*, I have sworne by my holinesse (saith hee) that I will not faile *David* for ever, *Psal.* 89. *Et væ si Deo juranti non credamus*, woe bee to our infidelity, if wee beleeve not the oath which hee sware in the house of his servant *David*, that hee would give us, &c. indeed with faithlesse man, what is to come may still be so, but promise-keeping is Gods attribute, *David* describes him by it *Psa.* 77. that keepeth his promise for ever. His performance and his promise differ not in essence, if in time, and therefore as St. *Paul* exhorts 1 *Cor.* 15. Brethren, bee yee steadfast, and unmoveable, your Hope being not in vaine in the Lord: *we look for one to come*, and that shall come wee looke for: I, and not onely come, but ever shall continue; *Futuram* speakes, the permanence, that while tis pre-

μέλλουσαν. *innuit certitudinem & durationem.*

2 Cor. 1. 22.

Heb 11. 16.

2 Cor. 1 20. Psalme 89. 3. The certainty of this City.

Psalme 77. 8.

1 Cor. 15 58.

The duration of it perpetual

present, it shall bee still to come: This Future knowes not any preter-perfect-tense, yeares eating up dayes, ages swallowing yeares, time losing his *prius* and *posterius*, nere so much past, yet nere the lesse to come: not like our poore joyes heere, *fluunt & præterfluunt*, no sooner flow'd to us (almost) but ebbing from us: but a continuing City, stord with fulnesse of joy and pleasures for evermore, *Psalm.* 16. evermore! more perennious than the glyding streame or constant Sunne: I, the Sunne may bee one day darkened, and the Moone pay home her borrowed light, the fixed Starres may become Planets and wander headlong from their Spheres, whole Nature may so forget her office, that heaven and earth may passe away *at hæ manebunt in æternum.* but these pleasures (like the right hand they wait on) remaine for evermore: and this is our expected City, whose inhabitants, youle say (by better title than they of Tarsus) may bee called Cittizens of no meane City. *Act.* 21. This is the Cœlestiall Sphere, whose Zodiack is felicity, whose Constellations are degrees of glory, whose Poles, Joy and Eternity. And now you have the paire of Christian Globes, the Map of both worlds spread before you, that soule wch travels them well over (this contempt of earth, and search for Heaven) shall make a happier voyage than those who Ring the Earth, shall bee companions of a brighter Sunne: without either cost or danger may discover fortunate Isles, whence (more then gainefull) blest returnes.

Psalm. 16. 11.

Act. 21 39.

* Drake, or Cavendish, &c.

As this experienc'd Heroe hath already: in whom wee finde our Text againe, with a fresh comment on't: his soule a faire example of the

inqui-

fugitivus, being fled unto the City that wee seeke for, and his body a demonstration of the *Non habemus*, witnesse this Tenantlesse house of clay, the sad remainder of our worthy friend and companion Mr. *Henry Chitting*, who is now come hither to take his *ultimum vale* of the world, and tell his good friends that he will meet them in heaven: yet hath he left us somewhat else behind him, than these shells of a fledg'd soule; sc. *memoria justi*, the best memorial of the righteous, which shal be had in everlasting remembrance. *Psa.* 112. I, now this box of ointment's broken, a sweet perfume's defused through this assembly, nay through the whole place of his abode and knowledge: *a good name is like confections of the Apothecary* (saith *Solomon*) *or as musicke at a banquet of wine*. His then most full of pleasant Odours in the Nostrills of God and man, *Vir verè insignis nec silendus nec dicendus subitò*. One so full of worth and goodnes, that Silence may not bury him, Suddennesse cannot expresse him; I wish his bright vertues heer, but such an able Herauld as himselfe was to emblazon them in their owne colours; *Nemo Ciceronem nisi Cicero*: for my own part *inopem me copia*, I must confesse, his store of merit tumultuates my expression, and sorrow is so ill a Methodist, I scarce know where to initiate his Encomium, his just commendations, unlesse (as S^t. *Jerom* of his vertuous *Paula*) I begin with his beginning, *Clarus genere Clarior virtute*, he was genteild by blood and office, yet more enobled by his virtue: as will appeare sufficiently, if you consider (with mee) according unto Nature and to Grace, and doubtlesse all of us may (by the way) finde something worth our imitation, his mourning friends matter of consolation.

A Transition to the funerall occasion.

Psal. 112. 6.

Eccles. 7.

Hieron. Epist. ad Eustoch.

First, Nature (you know) had been no stepdame to him, whether you look upon the house or the inhabitant, his body or his soule; one of them a goodly structure, a proper mansion for so divine a guest: as he was not like *Galba*, who is said to have had a good soule in a deformed body; so was he not like *Absalon*, who had an ill soule within a comely body. But, *tanto hospiti aptum domicilium*. He was a Diamond set in gold, his body and his mind (like Apples of gold in pictures of silver) each fitly made for other, and both to praise their Maker: but for that part of him which chiefly was himselfe, his soule, so eminently ingenious (what with addition of industry and education to native dispositions) as long agoe preferd him unto Royal attendance, and a stile of honour; *Chester* now lamenting her deceased Herauld, as we our loving neighbor: we, whose every tongue is still his ready Orator, acknowledging his deportment faire and full of sweetnesse composed of affection and discretion; respective of superiours, most affable to equalls, soft unto inferiours, and lowly towards all:

Plutarch in his life.

2 Sam. 14. 25.

Nature.

He was Chester Herauld above 20. yeares.

Grace.

But what speake I of Naturalls? Grace was the Altar sanctified this gold: I, that made his soule shine like to the Heaven it came from, with many greater and lesser lights: (virtues of all magnitudes) lights that shined before men both in his former conversation, and his latter visitation. His conversation, to God-ward full of reverence, a practiser of publike as well as private piety: a man after *Davids* heart, that lov'd the place where Gods honour dwelleth, witnesse his diligent frequenting of this House of prayer; and I were somewhat ingrateful (who had the happines to be his friend) should

His Piety.

should I not acknowledge him a lover of the Church, her government and Ministers: and give me leave to wish the world fuller of such obedient Spirits.

For himselfe, hee no way had defac'd that Tenement where God had housd his soule, nor yet oppress the Tenant (i.) was neither intemperate in body, nor passionate in minde; a minde gentle, full of soft answeres, and (as the Apostle would have it) *slow to anger*, his body a Vessell of sobriety not excesse; not washing out his Makers Image with immoderate drinking (that Deluge of the Times) no Sacrifiser He, to any of those bruitish gods, *Bacchus, Venus, Epicurus*. but like a child of light, walking honestly as in the day. *Rom.* 13. And hee that was so pious and so temperate could not bee uncompassionate, hee that so lov'd God whom he had not seene, could not but love his brother whom he had: I, many poore inhabitants of this Parish, for his charity, call him blessed; and not many weekes are past since they had a gracious tast on't: Hee knew the poore to bee Gods Altar, and therefore to distribute forgot not, but offered the well-pleasing sacrifice. *Heb.* 13 16.

Iam. 1. 19.

His Temperance.

Rom 13. 13.

His Charity.

Pauper est Altare Dei. Ad Heb. 13. 16.

Thus did a good life approve him (in all the three relations, to God, his Neighbour and himselfe) an upright Christian; one well versd in Saint *Pauls* endeavour, *Act.* 24. *To keepe in all things a good Conscience, voyd of offence to God and man.*

Act 24. 16.

And these being the premises, with a little Logick you may ghesse at the conclusion, *ex veris possit nil nisi vera sequi*. None other then a happy end could follow such a well-led life (for commonly one is tothers Eccho.) His latter visitation,

Qualis vita Finis ita.

His disease supposed an Apoplexie.

was indeed short and sowre; an acute angry malady feeding on his braine, yet for the Senders sake bid welcome, and entertained with such unmoved patience, as well deserved *Iobs* owne commendations: in all this languishment he sinned not, nor once *charged God foolishly with his lips*. *Iob.* 2. no, as he was my charge, so my comfort to finde him still as full of devotion as affliction, a ready companion of our praiers, making his tongue Gods glory (and his owne as *David* calls it) till such time as the tyranny of his disease chaind up the faculties of expression, and then reared hands and eyes spake louder the elevation of his pious heart, all which petitioned the Churches comfortable absolution, which being administred, his soule (feeling her selfe disburdened of a double weight, flesh and sinne) soone after took her blessed flight to Heaven, where is no more Death or sickneise, but all teares wipt away: to give your imitation then a Charecter of him, in a word. Hee was a zealous Christian, a faithfull Friend, a comfortable Neighbour, a loving Husband, a tender Father, an affectionate Brother, a gentle Master, a sweet Companion: indeed living hee was a Common good, and therfore now a commou losse. Yet this may comfort his lamenting friends, that though his body is gone the way of all flesh, yet his soule the way of all the Saints, his Time's extended to eternity, his company (for sinnefull men) the goodly fellowship of the Prophets, Saints and Angels; and in stead heere, of beholding vanity any longer, hee lookes upon the face of God himselfe, which none can see and not bee blessed: thus

Iob. 2. 10.

Psalm. 57. 8.

The Character of him.

His exchange.

thus to him, to dye is gaine, because to live was Christ. Then shut your sluces all that lov'd him, and seeme not to bewayle his happinesse, doe not *Repugnantem flere* (as Saint *Ierome* forbids *Eustochium*) doe not you bedew your eyes because God hath wip'd all teares from his, *Planctus & ululatus sint inter seculi homines*. Let such immoderate griefe bee among hopelesse men, that thinke their friends lost, and gone to a place of weeping. And though (in such cases) wee must permit you to bee men, yet forget not to bee Christians; *Doleamus nostram vicem* (as our Saviour to the Women) weepe not for him, blest soule, but for your selves, for envie that your selves are not so happy. *Non mœreamus quod talem amisimus, sed potius gratias agamus quod habuimus imo quod habemus*, (sweetly Saint *Ierom*) Let us not mourne as for one lost, rather bee thankefull that wee have had so good a patterne, nay, that wee still have him (saies the Father) *Deo enim vivunt omnia*. For all still live in God, yea, though they dye, and whomsoever hee thus takes unto himselfe are still within the Family of the Church. Heare his last Farewell now, *Valete omnes, omnes Me, suo quisquis Ordine, secuturi. Valete*. Farewell my friends, Brother-mortalls fare you well, that shortly (each in his owne order) all must follow mee: Follow him then first in goodnesse, fight the good fight, keepe the Faith, Finish so your course, as hee did, and henceforth is laid up for you (what hee hath now received) a Crowne of Righteousnesse: Though you goe along with him in the *Non habemus*, having heere

Claudite jam rivos.

Mortui non amissi sed præmissi sancti.

Οὐ λύπη ἀλλὰ χαρὰ ἡ θάνατος.

In Epist. ad Eustoch

His Vltimum Vale.

heere no continuing City: you shall also accompany him in the *Futures ἀναστάσεως*, the finding one to come. Which God, the Builder and Maker of it, grant us all (in his good time) thorough Jesus Christ. To whom with the Father and the Blessed Spirit, bee all honour and Thanksgiving evermore. Amen.

Tibi desunt.

FINIS.

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Perlegi cancionem hanc Funebrem cui titulus est (The Christians Map) *eamque typis mandari permitto.* S. A. BAKER *ex ædib. Londinens. Martii* 3. 1637.